October 25, 1936.

101 619 Last night Kum and War visited and we talked about the political divisions of the tribe. They said that the Waskuk and Bangus together were called Hongwam, and that Urambanj, Tangwishamp and Koriasi together were another [197] group called kuome.* These all speak the same language, so they said, and 101 inhabit adjacent mountains. Other adjacent tribes are the Yambon on the river to the south; the Yelagu, one day's walk to the east; and the Numau, 173 three days north-west; and the Kamburu, five days north-west. Before the 721 whites came, they made raids on all of these people to kill them for prestige. 726A large number of them would creep up on a hamlet at night, surround it, and fall on the sleeping inmates with much yelling and shouting. They would kill only those who were near at hand; those who escaped were not followed. [411] They used spears for weapons. Kum and War would not admit they either took [527] heads or were cannibals. The former was the custom of the river people; the [266] latter they had heard of being done on the Markam river.

Hamlets, house tamberans and their history.

173 The Ngaya occupied the present site of Ambunti--the mountains and the adjacent sago swamp. At the time of the grandfathers of the present generation, they were bow and arrow people who killed and ate the Hongwam people. Later when they went to work they would strap pigskin shields to their backs [648] and breasts to protect themselves. Finally the Hongwam called together the Malu, Yambon, Yasi, Nowel, Avatip Urambanj, and Koriasi and they wiped out the Ngaya. A few Ngaya ran away and were absorbed into the people living at Yelagu, but the rest were killed. One reason for getting rid of the Ngaya was that the Hongwam had no sago and were living on the sap of the breadfruit tree.

* Probably Kwoma

173 At the beginning of the fight they speared Woyo, who was the leader
727 of the Ngaya, and his wife Mbuta. They killed his wife but Woyo was just wounded in the leg. They bound him to the central post of the house tamberan and tortured him there for several days by spitting betel pepper in his face and prodding him with spears, while they gathered food for a ceremony. Then they danced around him poking his face with lighted torches.
[266] At dawn they killed him, cut him up like a pig and made soup of him. Those who ate this soup became very strong and bold and thus were enabled to kill the rest of the Ngaya.

173 The Nowel people came next and settled with the Hongwam. The Yasi came later and settled on a small mountain by the lake. Later they were driven out by the Yambon and Hongwam and went to their present site at Yessam. Today the lake separates their land.

173 Originally there were two hamlets of Hayamakwo sib--Ambunti and
621 Hambundu. A third hamlet was formed when a dispute arose over someone's
614 defecating in the Hambundu house tamberan. The group which split off called
361 themselves Sumwe Sumwe (without) because they were too small to build a
[578] house tamberan of their own. In 1928, Ambunti and Hambundu were burned down. The members of these two hamlets combined to build Rumbim, at present the largest group of the Hayamakwo. Members of Sumwe Sumwe, plus a few others who did not agree with the present site of Rumbima, formed another hamlet and have built a small house tamberan called Cumbeya Nampars. Ngwisempte and Weyanokw were segments of Hayamakwo which split off. Ngwisempte is now situated at Wenyabunkura and Weyanokw has been reabsorbed into Rumbima.

The Tug people lived up the Sepik far above Yessam. They came down and settled at Urambanj for a while but left there for lack of food and came to

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settle with the Hongwan. When they first came, their house tamberans were Wambon and Ambunti. They were situated close together near the sago on the east side of the mountain on which Wenyabunkura is situated. When the police raided in 1928, they did not burn Wambon and Ambunti, but the Tug went into the bush just the same. They did not return to Wambon and Ambunti, but built Weyambank. Awinow, a segment of the Tug sib, are now at Weyambankura. Urambanj is also a segment of Tug now at Afokalis.

Soubundura of the Wanyi sib now have their own house tamberan, but were formerly at Weyambank.

648 The Yellow River station is being closed because it is a very unhealthy
657 place and the natives are few. And there is another gold rush on over behind Wewak, so all the men that can be spared are needed there.

114 We were much less interested in governmental affairs than in whether the pinnace had brought us mail. When Max left us the next day, he crossed two carriers with a big pile of it for us. Its bulk was due to six weeks daily issues of the Sydney Morning Herald. All of the first week in November's copies were missing, but in the last issue we had, that of Nov. 12th, we found that U.S. stocks had been climbing 'since Roosevelt's election'. Then we sent the natives packing and sat down for an afternoon of finding out what our friends and relations had been doing all summer.

We had been planning to leave here on the 20th to spend Christmas at Ambunti. First however, we were going to Yambon to spend four days
648 tracing down connections between these people and ours. They traded with
[439] them long before the white men came, getting cowrie and sea shells from
[178] them as they do today; in myths, the Yambon people are thought to have come
[173] up one time with some of our Hongwam; and the Kwoma people hid the Yambons fifteen years or more ago when the government was up here straightening out the village with rifles and fire.

114 The day before yesterday we had a note from Vasey, the Police Master at Ambunti, saying the Assistant District Officer Ellis was sending up a pinnace for the four of us to come down to Angoram for Christmas. Ellis is the man who is the boss of the whole river, so we think this is a sufficient call to allow us a few days leave. Thus we will go to Ambunti tomorrow to meet Ellis on his way down and then go to Yambon for the following few days until our transport arrives.